

THE KOREA MISSION FIELD



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Canadian Presbyterian Mission Number

SPECIAL ARTICLES:

Historical Sketch

A. F. Robb.

Our Evangelistic Aim

A. H. Barker, Edna McLellan.

The Missionary Wife and Her Task

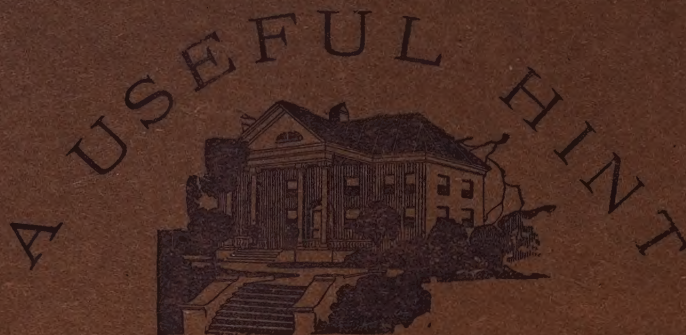
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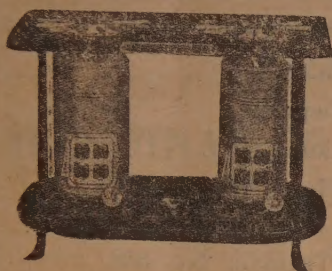
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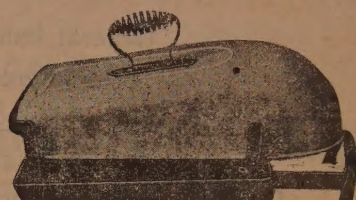
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVIII.

OCTOBER, 1922

No. 10

Editorial.

IN committing these pages to the printer we have a keen sense of their defects. When asked by the Editorial Board of the Korea Mission Field to take full charge of the October number of the magazine we readily consented as already other Missions had issued special numbers and we felt it a duty and privilege to do our share in the good work. We regret that all the articles asked for have not come in and therefore the actual table of contents is somewhat different from the one outlined at first and perhaps not so well balanced. We want to take this opportunity of thanking those who have contributed the following articles, for their readiness to do their part. There is a wide range of subjects and an almost equally wide range of writers, all of whom speak from first-hand, and most of them from many years' experience.

IN outlining the contents for this number, we had in mind the home reader primarily. For this reason some of the articles may seem uninteresting or superfluous to local readers, but we hope they may be helpful to our friends at home.

AS next year will be the twenty-fifth anniversary of the establishment of our Mission and a fitting celebration is being planned, it was thought well to keep most of the historical and reminiscent material for later use. We had hoped for a column from each of our three pioneers, all of whom are still on the front line, but Dr. Foote's little sketch is the only one that came in on time.

Condensed Statistics, 1922.

POPULATION OF FIELD :		Two Million
Total Christian community	- - - - -	21,113
Churches	- - - - -	357
Organized congregations	- - - - -	86
Communicants	- - - - -	6,527
Communicants added this year	- - - - -	51,45
Pupils in day schools	- - - - -	6,290
Pupils in Sunday-Schools	- - - - -	19,468
Medical treatments during year	- - - - -	54,051
Total Korean contributions for year	- - - - -	\$ 37,000
Foreign Mission missionaries, Men	- -	18
Single Ladies	- -	17

Historical Sketch.

A. F. ROBB.

On a bright morning in September, 1898, a little Japanese steamer dropped anchor in the port of Chemulpo on the west coast of Korea. Among her jostling crowd of Korean, Chinese and Japanese passengers were five young Canadians. Seven weeks before they had bidden good-by to their Nova Scotian homes and had crossed Canada from the Atlantic to the Pacific. Some household supplies had been bought in Vancouver. Then Canadian shores slipped away from view and they had crossed the not always Pacific Ocean until the snow-capped, cloud-encircled peak of Japan's pride, beautiful Fuji, came into view. They had seen something of life in Japanese ports. They had sailed through the beautiful Inland Sea and threaded the dangerous channels of Korea's southern archipelago. Now the long journey was completed. Home and kindred and all the friendly faces and familiar scenes lay 10,000 miles behind. This strange and little known land of Korea was henceforth to be their home. All around them were the white-robed Koreans, the men with their top-knots and crowned with black horse-hair hats, the women with a white turban or with head and shoulders covered with a long green silk coat so that only the eyes were visible. The naked brown bodies of the toddling babies and the red, yellow and green garments of the older children made a kaleidoscope of color. Everywhere around them a strange language was babbled, giving the new-comers a sense of isolation. This was the first barrier that would have to be broken down, word by word and phrase by phrase, before they could begin their work. That night they slept in a Korean inn, the first of many such nights they were to know in the days to come in the little oven-like rooms where darkness awoke to activity the host of insect life nestling in and under the mats on the heated clay floor.

The next day a little steamtug carried them up the Han River to the ancient, walled city of Seoul, where they were warmly welcomed by the Underwoods, F. S. Millers and other American missionaries. They also received a hearty welcome from the Korean Christians. But nothing touched their hearts so deeply as the coming of two men from Sorai to invite them to make their homes there.

One of these was Mr. (later Pastor) Soh, in whose home our pioneer, Rev. W. J. McKenzie, had lived and died. Mr. McKenie, called of God to Korea, finding his church not ready to undertake a new mission, had come out as an independent missionary in 1893. After eighteen months labor, typhoid fever laid the stalwart form low and he passed to a higher service. His host, Mr. Soh, had written to the Canadian Presbyterian Church, appealing to it to continue the work. It was this letter that fired the hearts of many in Canada and led to our church undertaking work in Korea. Now Mr. Soh saw the first fruits of his appeal in the arrival of these five missionaries, Messrs. Grierson, Foote and McRae with Mrs. Foote and Mrs. Grierson.

But after visiting Sorai and consulting with the older missionaries our men decided that it was not wise to settle in Sorai as they had desired. Though Mr. McKenzie had gone there while studying the language he would probably not have remained there as it is but a small village and not the right centre for an organized mission. Moreover three years had elapsed since Mr. McKenzie's death and during this time the work in Sorai and the surrounding districts had been under the care of Dr. Underwood of the U. S. Northern Presbyterian Church. And the work in this Yellow Sea province was developing so rapidly that the pressing need was for experienced missionaries with the language who could test the converts and organize and instruct the

congregations springing up in all directions. It was therefore decided that the Canadian Presbyterian Mission should locate in the provinces of Ham Kyung on the east coast where the need was great and the converts few. The U. S. Northern Presbyterian Mission gave us in exchange for McKenzie's work in Sorai their work in the port of Wonsan and our missionaries located there. This enabled Messrs. Gale and Swallen who had been working in Wonsan to return to the western provinces to help meet the urgent situation there; and it gave our men an opportunity to acquire the language and gain experience before many churches demanded instruction and guidance.

They found committed to their care a section of Korea as large their native province of Nova Scotia but with a population of about two million. What a tremendous task!

Two years later they were joined by Mrs. McRae and Miss L. H. McCully.

The following year, 1901, saw the opening of Songjin station by Dr. and Mrs. Grierson, who lived in a barn while they built a Korean style house which they then occupied until their home was built. Mr. John Grierson, after many years of church and mission work in Canada, at the age of 75 came to Korea; and resuming the carpenter trade of his youth labored for two years with his son and the Korean carpenters in the erection of these buildings. The Songjin staff was doubled by the arrival of Mr. and Mrs. and Miss Robb. But during the Russo-Japanese War (1904-05) the Mission station was temporarily closed and the Japanese settlement in the port was burned to the ground.

The same war interfered with the opening of Hamheung station. So it was not till the fall of 1905 that Mr. and Mrs. McRae and Dr. McMillan took up their permanent abode there.

The coming of Messrs. Young and Ross and Miss Mair strengthened the staff; but the mission's first decade closed with our three stations manned with only two ordained men and one single lady worker for each. Of the two

doctors one had to give most of his time to evangelistic work. The four wives gave valuable assistance in the Bible classes and schools.

The far north now began to call for help. North Kando in Manchuria was filling up with Korean settlers and groups of Christians were growing into little churches. But the Foreign Mission work of our Canadian Church, like its Home mission work, had been divided up to this time between two Boards; East and West Korea was under the care of the smaller and financially weaker Eastern Board which found itself unable to adequately staff the rapidly expanding Korean work. At this crisis the Western Board decided to undertake the care of our northern field. This led to the opening in 1912 of our Hoiryong Station on the northern border by Mr. and Mrs. Barker and Dr. and Mrs. Mansfield.

But the churches in Kando were increasing so fast that the Mission soon found it necessary to organize a station in Manchuria, and Yong Jung was occupied in 1913, Mr. and Mrs. Barker being our pioneers there with Mr. and Mrs. Proctor and Miss Cruikshank as their colleagues for the first year while Mr. and Mrs. D. A. Macdonald took charge of the Hoiryong field.

Our latest advance was the appointment last year of Dr. Foote to assist our General Assembly's home missionaries in the evangelization of the Korean settlements in Siberia and in the care of the many Christian groups there.

Space forbids mention of the labors of the other consecrated men and women who have followed the trail breakers and pioneers and who carry on and extend the work. But we remember the Misses Smith, McFarlane, McKinnon and Kirk, who, broken in health, returned to the home-land. And we record with love and honor the names of Mrs. Young, Mrs. Grierson and Dr. Kate McMillan who have fallen in the service and gone to their reward.

The Mission closes 24 years of work with a staff of 50 men and women. Three Presby-

tries have been organized within our bounds with 24 pastors, 140 elders and 80 unordained helpers. There are 363 churches in which there are 6,500 communicants and a total of members and adherents of over 21,000.

In the 88 primary schools supported by the Korean churches and in the 10 mission schools over 6,000 boys and girls are being taught.

Through our cooperation in the Seoul and Pyeng Yang Colleges, Severance Medical Colleges, and the Theological Seminary in Pyengyang as well as in our Bible classes and Bible institutes we are seeking to train men and women to be leaders in the church, society and nation.

Days in Ham Kyung Do.

W. R. FOOTE, D. D.

Twenty-five years ago. We were not the pioneers, but we were near them. Messrs Underwood, Allen and Appenzeller, the vanguard, were still young men and vigorous. The Australian and Southern Presbyterian Missions had already plotted their boundaries; others were getting in line for exclusive spheres of operations. Already the honor roll had begun,—Davies, Heron, Hall and our own MacKenzie, all noble heroes, had fallen; but the spiritual movement, a legacy bequeathed to their successors, was tremendous. Men's minds were stirring, especially in western Korea and from Whang Hai northward the first-fruits of the great coming harvest had been gathered.

In the political world China was dazed, hardly yet realizing her humiliation. Japan was in no exhilarating mood as a greater than China was creeping ever eastward, seeking a warm water terminous for her great Trans-Siberian railway system. This expanding Pacific policy was a grave concern to Japan.

The murder of the Queen of Korea was still the absorbing topic of the day. The evidence at the trial of the consul of Japan to Korea had shocked the world's sense of justice. The King of Korea to avoid servility had escaped to the Russian Legation, but now enjoyed a measure of freedom and resided in his own palace. Russian influence was in the ascendant.

Paradoxical Koreans. Their kindness and generosity extended to others excited general admiration, as their heartless loading of heavy packs on raw-backed ponies, and their cruel treatment of innocent prisoners roused one's indignation. Did we not see men in thousands wearing shining hats and beautiful white suits? These men and women, spotless to their shoes, lived in the filthiest city and amid the most unsanitary home surroundings the mind of man could imagine. On the one hand the Korean, even minded and courteous, had something to give to, rather than receive from, his restless western friend; on the other hand he could only attain moral recovery, an elevation of character, and spiritual refinement, through a new life in Him who is the Light of the world.

Church services were simple and marked by sincerity. Then, as now, genuine native leadership marked by spiritual power, was not uncommon. Apart from the Chinese, they had access to none of the O. T. and to very few portions of the New Testament. One remembers with delight how the Epistles were waited for, one by one, as they came from the hand of the translator and press of the printer. In many a village, through the winter months, the Christians would gather evening after evening for worship, and to study the newly arrived portion of God's Word.

Korean Sketches

1. Kim Chang Gook ; One of the Best.

L. L. YOUNG.

Some fifteen years ago the hero of this sketch first came in touch with Christianity in his little home town of Sin Po in Puk Chang county. He was then a prosperous inn keeper. Two wives and two children made his home happy, or otherwise, and he passed his days a full, square Korean of the now glorious past.

The inhabitants of his little town might be divided into two classes, namely, those who had made fortunes out of fish and those who had been broken in trying to do so. The myung tai of those waters have lured many a Korean to his financial ruin and Mr. Kim was one of these. Shortly after becoming a Christian his fishing ventures failed leaving him stranded with a heavy load of debt. This great loss weighed so heavily on his mind that for a time it seemed his reason would fail. According to his own statement it probably would have but for the fact that during those dark days he kept on reading his Bible and praying. At least he never fails to assert that maintaining his communion with God kept him from going under.

One day while planning to raise a loan and start again in business, Galatians, 5 verse I, "Be not entangled again with the yoke of bondage," flashed through his mind. It seemed to him that God had spoken, and right there he decided that raising a loan was not God's will for him. Shortly after this a friend of former years, who like himself had been broken by fish, learning of his trouble offered him a small section of his land away back in the mountains. Mr. Kim accepted the offer and within a few weeks, with his wives and children, was on his way to seek a living among the rocks and glens of Sin Tai Dong, the roughest country I have yet seen in Korea. In this remote glen he built his house. Mighty mountains towered above it. A rushing stream tumbled by the door. A delightful spot

indeed it is to camp on a hunting trip, but scarcely an inviting one for a farmer.

After Mr. Kim became a Christian he learned that he could not be baptized while he had two wives. Custom forbade his divorcing his first, or "big" wife, and his heart forbade the putting away of the second. He felt it would be better to remain outside the visible church rather than try to undo one wrong by the doing of another. For the putting away of his concubine would mean robbing his children of their mother. Four years ago the first wife died. Since then the four remaining members of the family have been baptized and admitted to full church membership.

The people of these mountains are especially noted for their devotion to evil spirit worship. With so much of the fearful in nature all around them it is not surprising that the people of Mr. Kim's glen should be first in this respect. No one ventured out at night. No one thought of sewing or reaping without having first made his peace with the howling mountain spirits, than which there are none more terrible. For three years the Kim family preached faithfully the Christ who meant so much to them without any apparent results. But as the time went by and the devils left the Kim household alone a few of the more venturesome young men of the place accepted the invitation to come to the Sunday service. For a few months it looked as if the reign of the spirits in that glen had ended. But one day in felling a tree one of the new Christians broke his leg and again an awful dread fell upon the community. The devils had at last shown their dislike of the Christians, so it was said, and they would surely be exterminated. More years of waiting and faithful witnessing followed. Two years ago a new start was made, when four young men decided to believe. Since then their numbers have increased to

over forty. During the past summer these believers built a new church which will be dedicated as soon as the missionary in charge of that district can find time to visit there.

During the past few years the Kaw Saw valley has seen a remarkable religious awakening. It is the only one of eight large valleys in Puk Chang county where there has been any such an awakening. In seeking the reason for the Kaw Saw revival one cannot but think of the Christian home in the mountain glen away up at the valley's head. For it was from that lonely spot that the light spread, and to the faithful light-bearer there must be given a large part of the credit for the outpouring of grace that has come on the valley below.

Surrounded by towering mountains the man has lived near to the heart of God. The simple life, the long hours spent in Bible study and meditation have left their mark. One cannot listen to his quiet voice in prayer or see the joy that shines from his face without feeling that he is a man who walks with God. He still goes on his quiet way "a flower to bloom unseen" but still a life the sweet fragrance of which brings joy and healing to many. It is a good tonic for one's faith to know him.

2. Kim Ung O, A Faithful Helper.

A. R. Ross.

Among the church helpers that have worked for the bringing in of Christ's Kingdom in the Songjin territory few have equalled in spirituality, sincerity, sympathy and courage, the one concerning whom this brief article is written. As a young man, Kim Ung O came to Kilju from Whanghai Province having fled from his home during war time. For years his mother and brother knew nothing of his whereabouts. During his stay at Kilju, where he worked as a trader, he accepted the gospel and later on was one day visited in Tanchun by a young man whom he recognized not, but who proved to be his younger brother. This

was the beginning of a happy reunion followed by bringing personally his old mother to Tanchun. While travelling from place to place as a trader he had a strength for walking that is uncommon. The day before his marriage he walked from Tanchun via Songjin to Kilju, a distance of 60 miles, which by the usually travelled road means also a climb over a high mountain pass. Some twelve years ago the writer was present at a service where Kim Ung O was baptized at Kilju and has been a great deal in touch with him during a similar time of service that has been rendered since as colporteur, personal helper to the missionary and helper in charge of Korean churches.

Kim Chosa (Helper Kim) as a teacher was clear, interesting and effective and in his preaching left no doubt in the mind of Christian or non-Christian alike as to his gospel message. Once I heard him say to a heathen man after preaching to him, that in the day of judgment in the presence of Christ hereafter he could not say that he had not heard the gospel from the lips of the present speaker. Helper Kim had a distressing asthma from summer to summer which helped to break him down but which he bore patiently and obtained through suffering that fineness of sympathy which it is difficult to have in the case of one who has never known the trial to body and mind that frequent sickness and pain cause. One splendid characteristic he had was a frank courage that led him to tell the foreign pastor where he had made wrong, thus showing a sign of true friendship—for if our helpers will not advise us of mistakes or wrong-doing that hinders God's work, we are indeed to be pitied. The last trip we made together was to hold Bible study classes north in Myungchun and a part of Songjin. Already a weak body was giving way, preventing him from the latter class. We sent him from this group home on an ox cart—a sick man, never to accompany the missionary again on his itinerating trips. He never shook off the tuberculosis that followed and finally

caused his death. The writer will carry through life the memory of his friendship and his humble but able help in the work, and thanks God for such an association. To the

church at home for money to enable the widow and family of so many small children to meet the pitiable circumstances in which they were left, we give sincere thanks.

Our Evangelistic Aim and How to Attain It.

1.

A. H. BARKER

When Jesus sent out the first twelve apostles He told them, "As ye go, preach, saying, The kingdom of heaven is at hand". Before His ascension He commanded, "Go ye into all the world and preach the gospel to every creature". This Gospel was the good news of the Kingdom, the news that through Jesus Christ men everywhere might be delivered from the power of darkness and translated into the kingdom of "His dear Son". So I take it that our primary evangelistic aim is the establishment in this land of that Kingdom, i. e., of the rule of Christ over the minds, hearts, wills and motives of men; the bringing of them to yield themselves to Him as Saviour, King, and as life itself.

What is the best method to attain that aim? Jesus' own method undoubtedly appears best. While He did what He personally could to proclaim the gospel to man, the method upon which He depended was that of choosing a body of men; revealing Himself to them, preparing and training them, and then committing them the work of extending the Kingdom. We must follow Him in this. We must seek to build up an organization, strong, self-supporting, self-governing, and self-propagating, with a revelation of Jesus Christ and a message growing out of this revelation; and to this organization must be entrusted the work of the kingdom in Korea.

This is the only method which is really workable and permanent in its results. If we have not realized the truth of this the sooner we do the better. The missionary body can never directly evangelize Korea. Lack of numbers, the barrier of language, custom

barriers, failure to fully "think Korean", national differences, all these are in the way. We must commit this work to an agency better fitted to accomplish it. And that agency must be the kind of church already mentioned. It must be independent of foreign financial support. It must not be a cripple, walking on crutches, else it will not be able to effectively function.

Years ago Livingstone said, "I am more convinced that in order to make permanent the settlement of the gospel in any part, the natives must be taught to relinquish their reliance on Europe".

H. P. Hopper, in "Africa in the Making", says, "The goal of the missionary enterprise in Africa—as everywhere—is the creation and building up of a self-supporting, self-controlled, self-propagating native church. It is the missionary's task to make himself unnecessary as soon as possible". Missionary methods are increasingly being adapted to the training and equipment of African Christians who will go out and commend the faith of Christ by their lives among their own folk.

At the National Christian Conference of China held in Pekin a few months ago, in the report of a Commission on "The Future Task of the Church" it was resolved, "That the ultimate aim and the controlling purpose in the administration and organization of churches and missions should be the development of such an indigenous church that the missions can gradually be subordinated and disappear". Rev. A. E. Armstrong in reporting on this conference says, "The educated leaders of the young but healthily growing

Christian Church in China are beginning to feel that only a Chinese church can meet the needs of China''. At the same time there was a strong appeal for missionary help to produce such a church.

This, then, is to be our method and in this lies our task. This aim should revolutionize many of the present methods of some of us. Certain lines of work we have been following and certain methods of direction and support will have to be given up and others adopted. Each of us must find out what we can do to help produce such a Church. And we must be willing to trust our Korean brethren, to push them forward, to thrust responsibility upon them, to throw them upon their own resources so far as possible, and to take the lower seat ourselves, willing to become less and less in evidence. The more fit the Church becomes, the less able we will be to help. Some day we may have to go home. In addressing a body of church officers a few days ago, I said in effect, "We want you to look forward to taking over all our work, including our schools and hospitals. We want to see the day when the missionary will not be needed here, when he will go home. It is not that we want to go, but we want to see the Korean Church on its own feet, standing in its own strength, not depending on help from outside''. To this end let us work, for this let us pray. May the Korean church be without crutches, with a clear vision of the Christ, and, inspired by His Holy Spirit, go forward to the task of bringing about in Korea and in the East the Kingdom of God and of "His dear Son".

2.

EDNA MCLELLAN.

We have just come from our annual meeting where, day after day, the fifty or more men and women in our Mission labored wearily over facts and figures, problems and percentages, estimates and ultimates until one felt like rising up and exclaiming, "What are we getting at? Why this great outlay of

energy and expenditure? What is our ultimate aim as missionaries in Korea?

As the mission grows larger and machinery of necessity increases, and the missionary finds himself becoming more involved in problems which are of the earth earthy, it is well to pause and think back and take a good grip on the fundamentals again and make sure that there is just and sufficient reason for all this expenditure. And so we ask, Why did I leave my home and come out as a missionary to Korea? And what am I doing now that I am here? We have come because the Lord has bid us come and He opened up the way for us to come, and we have the assurance in our heart that this is the place where He means for us to labor.

But what of the task before us? What is our aim regarding it? Is our aim to lead to Christ every individual, man, woman and child in Korea? Ultimately yes, that must be accomplished if but to accomplish that, is our aim to go from house to house and from village to village until every last one has been reached? We fain would do this. How often as I have hurried along the road to my place of appointment, passing numberless villages where no one knows of Jesus' love, have I longed to have time enough and strength enough to stop at each house and repeat the message over and over until everyone would rejoice in the glad story of free salvation. But experience teaches that this would be far from practical. Korea must be won by the Koreans, but it must be by trained Koreans and we are to do the training. Great as is the joy to get down beside even the most ignorant and degraded ones and lead them up to better things, the missionary while doing this as he has opportunity must consider his work on a broader, more far reaching basis, reaching to that ultimate aim of all Korea for Christ—and that work must be to train Koreans to do this.

Speaking of the women, the great mass of womankind are yet not very far removed from what they were generations ago; they are

ignorant, dirty, careless, and uncouth and your heart aches as you pass among them, and you long to tell that mother that she should wash the baby's face occasionally, and her own too, and show her that the sore on the child's hand should be washed out and tied up with a clean bandage rather than the poultice of manure held on with a green leaf. But where will you stop if you once begin—on and on they come, whole armies of uncouth and untrained women from every village and town in the countryside.

The inevitable conclusion therefore is we must get down to organized work, get Korean women trained by the dozens and by the scores and by the hundreds; trained to go out among the masses and teach every last ignorant woman not only how to obtain salvation, but how to keep herself and her family and her house clean and respectable; and so we have our schools where the younger generation is daily learning the why and the how of things civilized.

We have our young women's school where those not privileged with educational opportunities in their childhood have a chance to get some secular learning as well as Bible study. We have our Bible institutes where women are fitted especially for Bible teaching and preaching the Word. And we have classes on every itinerating trip out in the country. We are doing all this and have been

doing it more or less ever since our Mission started but as yet results are not so drastic and evident as one would wish. A few are making progress enough, in fact we missionaries can hardly dare keep up with the pace set by the new woman of Korea, who must have short skirts, silk stockings, powder on her face, and jewelled hairpins in her hair. Recognizing the problem which this necessarily involves and while keeping a firm steady hand on the too ambitious ones we have still the big problem before us of how to reach the masses.

To do this, I feel we must first of all instill deeply into the mind and heart of the women in our various training schools the fundamentals of our faith, a full realization of the gospel of salvation, an unbounded love of Christ as Saviour and personal friend, a passionate yearning for winning souls, even to enduring hardships for the sake of the gospel. If every student we graduated from our training schools had these qualifications the problems of evangelizing would be much simplified and the work done would be of the right type.

We need more and better schools of the highest technical and moral standard. We need Bible institutes in every station where we can develop more of the young women and fit them better for the great work of giving the gospel with its blessings to the many who as yet know it not.

The Missionary Wife and Her Task.

MRS. W. M. SCOTT.

1. In Relation to Her Husband.

There is no more important factor in missionary life than the attitude of the missionary wife towards her husband and work.

The home of which she is the mistress should be a retreat for her husband where he can escape from the cares of his work and should at the same time be a centre where his Korean friends will feel welcome to enjoy a

little social life which will lighten their round of duties.

In order to be a retreat, the home must be kept attractive, neat and tidy, with a place for everything and everything in its place. Moreover, the wife should take an interest in her husband's work so that she can discuss intelligently and sympathetically his problems.

To make her home a centre for occasional social gatherings the wife must strive to re-

gard this as a happy task, and welcome heartily such an opportunity for doing what is by no means a small missionary work.

While the wife should expect the husband to share in the household duties she should as far as possible relieve him of unnecessary responsibility. She should be head of the home, and make herself capable of handling marketing and servant problems without unduly burdening the husband with such worries.

I think, too, it is a very important duty of the wife to keep her husband up to the mark, physically and otherwise.

No one who has read the last Korea Mission Field will doubt that the missionary wife has a task to perform in caring for the physical needs of her family. She should plan her day so as to give a little time and thought to what is going on in her kitchen. Where is there a husband who does not enjoy some little delicacy of food which the wife herself prepared. There might be less 'sprue' if there were more direct supervision of food preparation. Above all she should see to it that her kitchen is bright, neat, convenient and a pleasant place to work in.

It is just as important that the wife should keep her family as attractive and well dressed as she would in the homeland. An English gentleman once told me that a wife's chief duty was to point out her husband's faults. Why should we not expect our husbands to appear neat, with trousers pressed, shoes brushed and collar and tie in place, etc? But how can we except this from them unless we wives take pains to appear neat and well dressed before them?

I cannot close this article without remarking that there is one common fault which most of our missionary men need to have pointed out—viz., the value of a woman's time. The keeping of meals for ever so long after they are ready not only deranges the house work and makes it hard to teach our Korean servants system, but it seriously interferes with the plans of the wife, and what is more important, is a constant source of irritation. I quite

well recognize that there are exceptional circumstances, but it will do no harm to again drop the hint to our husbands that if they expect us to carry on school work, either in the home, with our own children, or in the mission schools, we must expect them to have a "time" conscience.

One might further remind them that the monotony and strain of life in a small isolated station is most severe upon the women, and that this should call from them a more than usual consideration. The little courtesies and thoughtfulnesses which are common at home, even on the part of strangers, would help to make life more pleasant in a land where these are seriously wanting.

2. In Relation to Her Children.

MRS. GRACE DAVIS ROSS.

Of course we all want our children to be as nearly perfect as possible in bodies, minds and hearts. When shall we begin? When is the most important time in their development? Some say the first seven years,—some say the year before they are born. If we combine these eight years we certainly will cover the most vital years for stamping on them the ideals and standards which will remain with them for life. So I shall confine this article to a few of the problems which I am facing in relation to my children during these early years. What are some of the traits I wish to see in my children? First of all,—a strong, true love for their Saviour and a willingness to serve Him with absolute faithfulness. How can I teach them that? I am not sure that I know,—but I do feel sure that I can't do it by refusing to carry on my part of the work, and resigning from all my apportionments as soon as I feel a little tired or uncomfortable. If the interests and enthusiasms of mother are going to be stamped on my child, I want a hunger for saving the lost: a desire to serve to be implanted in the little mind, rather than to think only of its own selfish interests. It is not easy for a mother to carry a full apportionment of work—it nearly always is impos-

sible; but I believe that if we have sincerely dedicated our lives to the Master and to His service, we can all carry some mission work—at least enough to set an example of Christian service before our children.

And the little bodies—what is my duty to them?

First of all—if I want a strong healthy child I have got to keep fit; I have to be a strong, happy mother. If I am going to be fit to properly nourish and care for my child I have to pay the price—and that means the giving up of so many things I would like to do, lest I get too tired in body and mind to be a good mother. Most of us are fortunate in having good servants who do much to help in the care of our children—but no servant can take mother's place; they are too much inclined to do everything themselves until we often have to stop and teach their little majesties that their own legs and not their nurse's back, are made for locomotion. We all want them to play out of doors—to learn to take long walks, to swim and to climb—but over and over every day I hear little Alice's "Katchi ka go," let's go together,—and there again it takes time—but then isn't that what my time, a part of it, is for?

And so it goes—all through. I find my little ones doing and thinking very much what they see us parents doing; so we who are parents, teachers and playmates all together realize that we have to be what we wish our children to become.

3. In Relation to Her Servants.

ANON.

Every one in Korea has thought of and spoken of the servant problem. To some it is a source of amusement, to others a constant vexation, but comparatively few, I fear, realize how serious it is and in how many and vital ways it touches the life of the missionary in Korea.

Let me refer, briefly to three points.

1. *Physical or Hygienic.* I heard a medical member of the missionary body say that 75%

of the ill-health of the missionaries could be traced, directly or indirectly, to dirty kitchens. Another missionary, in my hearing, made the remark that if the married ladies spent more of their time in and about the kitchens, rather than in trying to be principals of schools and directing church work, the net result for the evangelization of Korea would be greater; meaning, no doubt, that healthier and happier husbands would accomplish more. These statements are probably extreme but have a background of truth that deserves thought. Personally, while I have travelled enough in the country not to be over fastidious, there are missionary homes to which I would hesitate to accept an invitation to dinner because I would know from previous observation that the food would not be clean.

2. *Religious.* It is proverbial that no man is a hero to his own valet. There are many homes in Korea, from which the one-time "cook" or "boy," after years of mutually helpful service, has graduated as preacher or christian worker, but there are also many homes where a long line of Koreans has passed through the hands of the missionary with no good result. I suppose all of us can think of Koreans today who are living in the depths of heathenism who spent months or perhaps years in a missionary's home. This may be only partly or not at all the fault of the missionary but it is a serious thought. Perhaps our servants see us at too close range. Our country churches see us for a day at a time and think of us in terms of hymns and spiritual exhortations. Our preachers and our teachers see us closer and oftener and usually soon detect traces of earthliness. Our servants see us behind the scenes, with our conventional robes laid aside, and most of them could, and probably often do, tell some unedifying tales. If every Korean who spent a month in the personal employ of a missionary during the past 35 years was a true Christian, they would constitute a very considerable force.

3. *Social.* A good many missionaries have up-to-date and even radical ideas as to social problems. How many are consistent in dealing with the servants? Every missionary in Korea is an employer of labor, in a small degree, and is in an ideal position to make some interesting social experiments. Do we treat our servants as an end in themselves or simply as a means to minister to our comfort and efficiency? In deciding the salary, do we take into account the most recent and approved principles of "minimum wage", etc., or do we give as little as we can get him for? Do we arrange a schedule of working time which will permit him some waking hours within his family, time to fix his house and work in his garden, or is he in continual dancing attendance on us? Is the house he lives in, whether on the compound or off it, a model of what a Korean house should be or does it look dirty and insignificant beside the barn or garage of the employer? Preaching cleanliness all over the country and insisting on it in our homes, have we installed a simple, inexpensive bathroom on our servant's compound? Have we devised any plan for the pleasure and recreation of him and his family? In regard to all of the above points, I personally plead guilty.

I am reminded of an incident that came to my attention about three years ago in New York. When the Interchurch World Movement was at the height of its activities, with its tremendous budget and unprecedented surveys of Home and Foreign Missions, social conditions, etc., a professor of Christian Ethics in a college received a note from one of the chief secretaries of the movement, asking for any suggestions that might be helpful or pertinent. The professor replied, offering only the single suggestion that it might prove helpful to make a survey of the local offices of the I. W. M. and find out all about the working conditions of the small army of assistants, stenographers, errand boys, scrub-women, etc., that constituted the immediate employees of the movement.

4. In Relation to the Work.

MRS. B. C. ROBB.

First and most important, she must be heart and soul in sympathy with work.—If not, better for her husband's happiness and the work's sake if she had never come to the foreign field.

Secondly, to *keep* in touch and sympathy with the work she must, under normal conditions, have some active share in it. To be a success as a missionary's wife, one must at least regard oneself as also a *missionary*.

Given the true missionary spirit, the amount and kind of work that the married woman can do are details to be settled according to the individual's strength, ability and circumstances.

Like every one else she must make a steady and determined effort to master the language, and in this she will probably be more handicapped by other duties than her husband or single sisters. But it is absolutely necessary if one wants to be a real missionary, and well repays the time and effort. With some knowledge of the language, a sincere desire to serve the Master by serving his brethren and a willingness to take any place—third, second or first—or to fill in any gap, the missionary's wife will find many avenues of usefulness, and much more to be done than she can possibly do.

If she is fitted for school work, she will have abundant opportunity for using her talents and all the time she can give in helping in the station schools, or she may be given the whole charge of the Girls' School. Up to the present time a large proportion of the Girls' School work has been carried on only by the married ladies.

A women who can do house to house visiting can do most good work in that way, and those who have had nurses' training can often win their way to the hearts of the people by showing them how to care for the sick or the ever present baby in the home.

The missionary mother who has also to teach her own children can make her home a centre of light and an example of what a Christian home should be; she can at least attend the Korean Sunday services, and take a class in Sunday School: any less renders one likely to be classed by the Korean Christians among the number of those who have lapsed from the faith.

It is a good training for the missionary children too, to see both parents actively working for others, and it keeps alive the enthusiasm and consecration in one's own heart. Later on, when the children have to leave the home for their education—there is no such antidote for loneliness as the call of a well-loved work among a friendly people.

The Future of Our Schools.

W. M. SCOTT.

Any statement regarding the future of our schools must be more or less tentative. These are days when policies are still in the making and when a man may change his mind without discredit. But we may give, in general outline, the policy our mission would like to follow.

Primary Schools are outside the scope of this article, for they are not mission schools. Our mission has, right or wrong, insisted upon the Korean church assuming sole responsibility for such work. We have confined our mission activity here to a small grant to several struggling country schools and a more considerable grant to a particularly weak station school.

The future of our Higher Common Boys' schools form the subject of our article.

At the present time we have four schools in our mission carrying on higher grade work. One of these schools gives no more than a preparatory course of three years. Only one of them has a building worthy of the type of work. All are deficient in equipment. The staff is perhaps as good as we can secure at present, though with a larger grant we might be able to obtain higher priced teachers. In such circumstances it stands to reason that our work has not been of the highest grade, though our students have made a satisfactory showing when pitted against those of some other better equipped schools.

The policy which I outline below is not a new one. It has been the recognized aim of

our mission for many years. The new government educational ordinance has forced us to consider several changes but the general policy is still intact.

We feel that the mission cannot afford to establish in all of the four stations mentioned above, higher schools of the type required by the new ordinance, which we would desire to establish even were there no such ordinance. We have always therefore had in mind the necessity of concentrating upon two efficient school plants, one in Kando, the other in one of our southern stations.

The school in Yongjung, Kando, will be beyond the jurisdiction of the new educational regulations. We will be unable to establish a registered or approved school, but we will be under no necessity of requiring the extravagant endowment, or yearly budget, demanded by the new ordinance. We may be wrong in our estimate but we believe that we can maintain just as efficient a school and do the same class of work as those which comply with the ordinance with a much less expenditure. That at any rate will be our aim.

The school which we hope to establish in Korea proper will require to become either a registered school or an approved one. The majority of our mission seemed to favour waiting developments before committing ourselves to registration. We desire to safeguard the Christian character of the school and to make it serve primarily the object of producing Christian leaders. We feel that the use of the

school as an evangelistic agency, while a legitimate enough object, should belong to the group of secondary aims. Among others we may include the desire to make our school a centre from which Christian principles shall gradually permeate the general social consciousness, and further, the hope that our school may make a contribution to the general educational life and thought of the Korean people. We sincerely believe that we can better accomplish these various aims by becoming, if possible, an approved rather than a registered school. However, we recognize that this and other problems of education are matters of supreme importance to the Korean church as a whole, and we intend to confer with the presbyteries within our bounds before a final decision is made.

A question which will undoubtedly loom large in such a conference will be the disposition of the higher grade schools on stations other than the two mentioned above. What shall we do with them?

The financial burden of maintaining two schools of registered or approved grade will be so heavy that we would fain withdraw from such work entirely on other stations.

Against this policy, however, stand these facts. To withdraw from an established work is never easy. And it is more difficult when it seems certain that the policy of concentration will largely benefit only the constituency where these schools are located. The Koreans, moreover, will undoubtedly urge that we give them a chance to get under the work on the other stations. It seems likely that the solution will be found in maintaining an elementary work on these stations, largely under the administration of the Koreans, with possibly a grant from mission funds. It seems evident enough that two schools for our large mission territory will prove insufficient for the numbers who will apply for entrance, especially in the first and second years.

Whether or not the Korean student will be satisfied with such schools remains to be seen

But the question forces us to the conclusion that we must enlist the direct aid of the Korean church in the administration. Only thus will the demands be moderated and patience inculcated.

The present writer must confess that he is still undecided upon the wisdom of concentration to the extinction of higher grade schools on several stations. The argument for registration is based upon the plea that we must register or become approved so that our graduates will be able to proceed to higher schools of learning. But is it not true that only a small percentage of our graduates will be able to continue their studies? And if we cut out, on other stations, all work above the second year, it will mean that a large percentage of those who enter our schools will be denied any further education than this. That is to say, by committing ourselves to the exorbitant financial budget required for a registered school we provide for the progress of fifteen per-cent. of the total number of scholars who enter all our higher grade schools, but we fail to carry perhaps more than forty or fifty per cent. beyond second or third grade. What is the chief necessity of Korea today? Is it college or university education for the ten or fifteen per cent. or a complete higher school education for the large majority of students in our various districts? Could we establish, within our mission, two schools of registered grade—or even one—and still maintain a full academy course of fairly efficient grade on our other stations the question would not arise. But, in view of the financial burden, that seems an impossibility, unless the Koreans help us shoulder it.

I know that some will retort that the Korean scholars would not attend such schools as I have mentioned above, and that the Korean church would hardly favour them. But that is no reason for maintaining that the policy is wrong. At any rate it should be our duty to ask the Korean to face the issue squarely and to look before he leaps.

First Impressions of Medical Work.

FLORENCE J. MURRAY.

A brick building obviously constructed in sections and at different times; a disorderly array of straw and rubber shoes at the door; a small waiting-room crowded with women, many of them none too clean and carrying dirty babies on their backs; a similar room full of men most of whom prefer to sit on the floor rather than on the narrow benches provided; everywhere bright dark eyes staring hard at the foreigner; tiny drug room; notices posted in strange unintelligible characters; patients and their friends calmly walking into the consulting room half a dozen at a time while the doctor is busy with another patient; well-worn paint; holes dug in the plaster; embryonic laboratory; busy assistants; patients everywhere; filthy sores; hopeless cases; and one has been through the dispensary.

Now for the hospital. Wards small; overcrowded; ventilation poor; patients mostly squatting on the beds instead of lying properly in them; wards full of visitors; a roll of dirty bedding under one cot; a bundle of patient's clothing under another; half a melon on a bedside table; the rind on the floor: a few dry fish on another table; no nurse in sight; every bed with its chart, fairly well kept too; operating room inconvenient; plaster coming down on account of a leak in the roof; lighting insufficient; sterilizer of ancient design and not in good working order; some good instruments and many getting loose in the joints; no anaesthetic room; no running water, no electric lighting; the septic tank out of order; the staff overworked; the work half done; one has seen the whole institution.

The newcomer was frankly disappointed and shocked. How could any one examine patients properly or do good surgery under such conditions? No doubt there would be a

fine opportunity for preaching the gospel but could any one maintain one's self-respect as a physician and surgeon?

The one foreign doctor in most institutions (and these impressions were formed not in one or two hospitals nor in one mission) is not only chief surgeon and medical man, and does a great deal of routine work, but superintends the whole institution as well, and sometimes looks after the finances in addition. Is it any wonder if he cannot always do everything as well as he would like? Even in hospitals with a graduate Korean doctor and nurse the rest of the staff are usually very inadequately trained and in a country where the standard of cleanliness is none too high it is not astonishing if they are sometimes not as careful as they should be of their asepsis.

Eight months' work has served to deepen first impressions of the magnitude of the work.

The response to the evangelistic appeal made in the hospital is very gratifying. Many who come as unbelievers leave as followers of the Great Physician and in some cases the whole family of the patient decide to believe and begin to attend church. Nearly every one is willing to listen to the Word and many to receive the message. To the newcomer it is a blessed thing to be thus following in His footsteps.

The opportunity for medical and surgical work is boundless. It is limited only by our lack of equipment and trained assistants. What is done with these limitations, though well worth while, is still far from ideal. More equipment, better trained staff, and higher efficiency in work must be our constant aim.

The unexplored depths of public ignorance of sanitation and hygiene produces a great harvest of suffering and disease much of which is preventable. Could not our hospitals

be more used than they are as centres for dispelling the darkness by means of classes for mothers on the care of children and lectures on hygiene and simple physiology?

In spite of limitations, in spite of the handicap of a foreign language, in spite of igno-

rance and sometimes prejudice on the part of patients, in spite of all discouragements and problems, the life of the medical missionary is a very joyous one and the combination of healing, preaching, and teaching most closely resembles the work of the Master on earth.

Our Work in Seoul.

T. D. MANSFIELD

Seoul is the sixth and youngest station of the Canadian Presbyterian Mission, established only a few years ago when the Mission decided to cooperate with others in Severance Union Medical College and in Chosen Christian College. It is still in these institutions that we are greatly interested, they being for us the climax of our system of secular education.

Severance Union Medical College and Training School for Nurses has been in operation for over twenty years and in that time has graduated many Korean doctors and nurses, Christian young people who have gone out for service among their own people and in most cases; have justified the labor and funds that have been expended on them. From many sources we learn that Severance graduates are filling places of responsibility in the Christian community as superintendents of Sunday Schools, leaders among the young people and in general are counted as the most prominent lay members in the church. Almost universally they are successful from the standpoint of practice and their services are in high demand wherever they go. The financial success which follows in the train of such a large demand is at times a disturbing factor as well as a matter of congratulation.

Severance has at present between 50 and 60 students in medicine and about 20 nurses in training. Our staff of foreign doctors and nurses is almost complete, there being only a few vacancies in the number necessary to carry on a work of the first rank. Our native staff is also in excellent condition especially

since cooperation with Chosen Christian College has been established, for by this we have been able to share in the services of their instructors both foreign and native. It is in building equipment only that we are suffering severely. In the dispensary, an average of more than 250 patients apply daily for treatment and in the hospital we care for about 80 in-patients. Teachers, students and patients must have room in which to work, and we are strongly hoping that we shall soon secure this equipment too.

Chosen Christian College, while not so old as Severance, is growing even more rapidly and making heavier demands in some lines on the resourcefulness of those who are guiding its destinies. Its building program is being pushed forward with great speed. Stimson Hall and the Agriculture Building have been in use for some time. Science Hall, another major building, is now nearing completion while Underwood Hall, the central and largest building of the group, will be finished next year. Abundant room in first-class buildings is thus assured for some time to come. Over 100 students are in attendance studying in three departments. About sixty of these are housed in the new dormitory, the first of a group of such buildings planned on a scale sufficient to care for the entire future student body.

The old dragon who has watched over this city thru two milleniums doesn't know of the pent-up possibilities of danger to his rule that are stored in these two colleges nestling at the base of his beloved mountains. If he did, he

would be developing his marksmanship for their destruction rather than wasting his energies in innocuous flashing of lightning and empty growls of thunder. From these two colleges issue forces that stand against evil and superstition, forces that we know will in the end overcome what may now seem to be overwhelming opposition, for they are founded in the name of Him before whom every knee shall bow! From them, as

the years go on, will come the leaders and teachers of succeeding generations equipped to carry the Gospel of life and health, and true happiness to the utmost corners of this fair land; men who can multiply many times over the accomplishments of their foreign teachers. It is in view of such leadership, its training and development, that we spend our lives. God grant that the fruition may be abundant and to His glory!

Among the Women of Korea.

1. The Korean Woman—Old and New

MAUD ROGERS

The writer of this article must begin with an apology for attempting to write an article dealing with the subject of the new Korean woman, since opportunities for observing her in this far-away North of Korea are so few. However the command having gone forth and like the laws of the Medes and Persians, knowing no change, nothing remains but to write of her as she has appeared to us in this far corner, and hope that a more ready pen may some day soon give a better picture her of as she conducts herself in the larger centres in other parts of Korea.

Let us begin at the beginning of her life and see how she fares. In the old-fashioned Korean home the girl baby is unwelcome except in so far as she may be of use as nursemaid to the younger babies and a help to the mother in the work of the home. As the boys of Korea can carry their younger brothers on their backs while they play, as well as the girls, and give promise also of carrying on the family name and traditions, a family of boys is greatly to be preferred.

In the homes of new Korea, especially where the love of Christ has entered, the girl baby is welcomed, cared for and loved as well as her brothers, if there are not too many of her kind.

The name "school-girls" is of comparatively recent coinage in Korean. In old Korea,

when she reached school age her place was the kitchen, or at best the inner room or women's quarters, her occupation, the preparation of food, carrying water, dressmaking and tailoring. The girl who could not make a whole suit of clothes for her husband when her wedding day arrived, perhaps at eleven or twelve years of age, was considered to be quite a useless daughter-in-law. Then her ability as a housekeeper was often measured by her knowledge of the manufacture of a certain kind of soup eaten at the New Year and whose flavour was judged by her father-in-law, for marriage meant becoming a daughter-in-law even more than becoming a wife and she was chosen more for her value to her parents-in-law than as a helpmate for her husband.

But school for a girl!! Why try to teach her when she is too stupid to learn? Last spring at the meeting for parents held in our girls' school, one of our better educated men deplored this difficulty experienced in his own home, i. e., the facility with which his boy assimilated knowledge and the difficulty of teaching his daughters. He was reminded of two things which, aside from any difference that there might be between any two children, whether boys or girls, might affect his situation. First, his attention was drawn to the many demands made upon the time and atten-

tion of his girls in the care of the younger children and other home duties, as compared with the freedom of the boy to concentrate upon his studies, and secondly, the psychological effect of the firmly rooted conviction of the average Korean that the mere fact of being a girl precludes the capacity for study. This was a new thought which he agreed to consider.

In the more modern Korean home the school girl is often considered as somewhat of a prodigy and parents are inclined to allow too much of her own way, so that she sometimes is rather spoiled, but we are glad to see the general awakening to the fact of the great need and the opportunity for an education for each girl as well as each boy. Then, at the end of her school life she may choose for herself whether she will be teacher, nurse, doctor, private secretary, deaconess or home-maker. In the latter case she is given opportunity at least for meeting her future husband and may even have the privilege of refusing one who she thinks might be uncongenial, instead of the former way of meeting him for the first time after the wedding feast.

The woman of old Korea thought only in terms of her household, with never a thought as to affairs outside her own immediate circle of acquaintance. The general state of society troubled her not a whit, except as it might affect her own life or that of her family. The weekly or more occasional trip to the market town furnished pastime and conversation for the intervening time; and the yearly festivals and periods of ancestral worship, sufficient change and holiday to cover the whole year. Matters touching the state and the general condition of society were left to the "learned" husband, brother and father.

Not so the new woman of Korea! She is as keenly interested in the life of the world as her western sister and it has been firmly impressed upon her that it is "up to her" to change the undesirable things in the life of society, even more than this duty devolves upon the men. In the Christian home she is

desirous of bringing up her children in the fear and nurture of the Lord, and to this end accompanies them to the Sunday School, forms debating societies that she may learn better methods and uses every opportunity for gaining new knowledge.

She is not selfish, but endeavours to help her less educated sisters by forming night schools, giving of her time and money as she can for this purpose and demonstrating in many ways that she truly desires to uplift the womanhood of Korea. There are few churches of any size in our field that have not their missionary society for the women in addition to the general society, where the women gather together monthly, give their mite for the support of a Bible woman, or add to the slowly increasing sum to be devoted to the work of preaching among the women.

So our women are emerging from a life of service to low ideals to one of high endeavour and purpose for the uplift of their nation. True, in their zeal for reform some of the more eager ones make mistakes and sometimes stumble, bringing more or less of shame to their cause, but where has it been otherwise when the watchword is "progress"? It is our privilege to lead them with what tact and wisdom we may possess out to this higher life of service, teaching them as far as possible to avoid the pitfalls in their path, and those who have been too eager and may have stumbled, to lift them to the path again; chastened by their experience and perhaps prepared by it for a life of greater service in the Kingdom of Christ to whom we desire to lead them all.

2. All in the Day's Work.

MARY THOMAS.

The day in the country begins with the crowing of the rooster and the barking of the dogs as the kitchen door is first opened and the family begins to stir around. When we hear the signs of breakfast,—the chief of which is the washing and scraping of the rice

pot—we, the Bible women and I, know it is time for us to be stirring too.

After breakfast, and the little room is transformed into a living-room, we gather together for prayers and soon we are packed in close, because women from the neighbouring homes come to worship with us. It is one of the great joys to hear women who have recently come out of heathenism offering their petitions to the true God.

In the time of quiet between the morning prayers and the ringing of the church bell to call us to study, the Bible woman and I discuss plans for the class, the best way to approach the homes and hearts of those, who through persecution or sorrow have 'lost their first love'. At this time her joys and anxieties are poured out to me and it is a privilege to be able to have a peep into her heart and find out the motives which inspire her to keep steadily at her work through light and shadows. As we talk together every little while the door from the kitchen is pushed open and women and girls come to bid me welcome,—to know whether I have rested well—and in meeting the women the time passes until we are suddenly reminded by the church bell that study will begin in half an hour. Reaching the church we are again greeted by old and new friends, the Bible woman introducing the new ones and the old ones coming with the question, "you know who I am, don't you?" and woe betide if I forget the names and faces of some of the grandmothers!

The study hours of Bible, singing and hygiene quickly pass and we disband to meet again in the evening, for the women in this northern field find it difficult to attend three times a day. In quite a number of places the morning market prevents the women from

beginning their housework until nine or ten o'clock so that they cannot meet for study until nearly noon, which rather upsets one's schedule at first but we gradually become accustomed to the fact that we must wait, and since we have come to help them we must teach them at the time they can best study.

Coming home—each little room being home for the time I am in it—the short afternoon passes quickly in study with the teacher, or in visiting the homes of those who have been absent for one reason and another from the morning classes. Just as preparations for supper are to be commenced, the Bible woman comes and says,—'Don't prepare anything, we are to go to the elder's home this evening; so we wait patiently until the boy or girl, as the case may be, comes to take us out to supper. Arriving there we are invited into the upper room where a bountiful feast of rice and soup is spread. Worship with the family is usually held after the supper and then we make our way again to church for the evening service, where a large number of women and girls are already waiting. At the evening service a special effort is made to interest the unbelievers who come to see the 'foreigner' and frequently one or two will stay behind to inquire more perfectly into the new doctrine.

Coming back again to the little room, with a number of the younger women we have a little 'sing' together, because they are anxious to know how to sing the hymn that was taught to them at the morning study. After the practice is over and they have gone, the Bible woman and I go over the events of the day together, and are glad for the opportunity of having some little share in making happy the lives of the country women.



Across the Border in Siberia.

W. R. FOOTE, D. D.

No one knows the exact number of Koreans in Siberia, but the estimate is rarely put as low as 300,000; usually it is much higher. In the cities, where they are merchants and artisans, they dress as Europeans and live in semi-foreign style. In the villages, where they are farmers, the houses are as in Korea; their food and clothing adapted to suit the circumstances. In large sections of rich agricultural country they form almost the entire population, and have scraped the hills as bare of anything that will burn, as in the old days in Korea. The Russians call them "wood caterpillars."

The Koreans from North Ham Kyung entered Russia under famine conditions over fifty years ago. They took their lives in their hands in doing so, but felt that it was worth a sacrifice to reach a land of plentiful harvests. They were received better than they anticipated and settled down to make this new land their permanent home. Now, like the Chinese, they are everywhere and fairly prosperous. It is said that they have met changed conditions, and are surmounting the distress of poverty better than the Russians themselves.

They looked upon Russia as their adopted country, became members of the Greek Church, took out naturalization papers, and sent their children to the public schools. Korea became a memory. Many of this generation have never seen the land of their fathers and speak Russian instead of Korean. This condition is being modified. The unstable government of maritime Russia and the revived national spirit in Korea has produced a change. Numbers of young men from Korea and Kando have opened schools in Korean villages, and with but little remuneration have gathered about them the young life of the place, instilling into their minds their own ideals.

Nikolsk is the centre of an extensive opium

traffic, and poppy cultivation is one of the leading industries. Throughout large sections of the country contiguous to the railway, thousands of acres of the richest lands are devoted to this purpose. A special license is secured from the government for a moderate fee, but apart from this there seems to be no rules regulating the production. Cultivation is largely in the hands of the Koreans and Chinese, who sell to Japanese merchants with headquarters at Nikolsk, where stores and warehouses are located. Rice farming, which is a comparatively new industry, is making rapid advances, and increasing the flow of immigration. The quality of grain is said to be equal to that in Korea and the yield heavier.

Some fourteen years ago a volunteer worker from Wonsan started a little prayer-meeting in an inn at Vladivostok. Since then the progress has been gradual until at present, including some churches in Manchuria, there are over eighty meeting places. These are fairly well organized and form part of the Home Mission Field of the Korean General Assembly. Apart from the above, the Methodist Church has a mission in Siberia.

From the first, on account of the political situation and the intolerance of the Greek priests, this infant church, under another flag encountered many difficulties. There was no missionary to supervise, and the Christians were inexperienced in church leadership. The first pastor sent in became entangled in politics and went over to the Greek Church; the second met with a violent death, and two colporteurs were deported. However, as one looks back these appear only as skirmishes of the advance guard.

Two churches, one in Vladivostok and one in Suchung, have grown into organized congregations, and are self-supporting with pastors of their own. The General Assembly supports two missionary pastors and a presby-

tery provides a third. These men superintend the work over large areas, caring for administration and visiting the churches as frequently as possible. The other members of the staff include three helpers, eight evangelists and one Bible woman. No funds other than Korean are used for their support.

The Korean Christians find a stimulus in the Russian Evangelical Church. This movement which is widespread in Siberia, began among members of the Orthodox Greek Church who longed for a simple mode of worship and a higher spiritual life. It resembles somewhat the Reformation of the sixteenth century, but has no outstanding leader. Their pastors report several congregations in Siberia alone. They are Puritans, opposing tobacco, wine and the theatre. Progress has been made more

rapid since the priests of the Greek Church have lost their salaries and positions through the revolution.

At Nikolsk it is hardly safe for a foreigner to be on the street after dark, and Vladivostok is not much better. Probably no place is quieter or more safe to live in than the Korean town near the latter city. At Vladivostok during the war, miles of track were laid for military purposes. Later, box and passenger cars from all Eastern Siberia were gathered and shunted onto these sidings. Here thousands of homeless refugees find shelter. Mounted bandits, mostly Chinese, roam the country, and it is only due to the vigilance of the Japanese army that two regular passenger trains depart from, and arrive at, Vladivostok daily.

The Christian Message for the Korean of To-day.

D. A. MACDONALD.

We ought never to forget just what we are here for. We are here as ambassadors of Jesus Christ, to deliver the Christian message to the people of Korea. No matter what our individual scope and daily task may be, in school, church, hospital or office, we are presenting Christianity to the people.

While the Christian message is, or ought to be, fundamentally the same for all peoples and all times, I feel that the emphasis and method of presentation should change from time to time and be determined by the ever-changing conditions of the local situation. The fact that I have spent most of my time in Korea away off in the very farthest corner of the country, pretty much out of touch with the work and workers in the larger centres, makes me hesitate to speak but I have felt strongly for some time that a change of emphasis is needed.

A famous student of church history has made the statement that the real test of missionary work comes in the second generation of the new church. If that is so, we in Korea are about to meet, or are already meeting, the

test. We all feel that the present is a specially critical time in the history of the Korean Church. Of the abundant success in the first generation there is no question. Missionary triumphs in Korea have been told far and wide and even today form the basis of many an appeal for missionary support in other lands. In numbers, in givings, in activities, in everything that statistics can show, the first generation of missionary work in Korea must be counted a splendid success. What about the second generation? Twenty years from now, will the church in Korea be held up to America and Europe as a model of deep spirituality and evangelistic zeal and practical Christian living, or will it have already taken its place of respectable mediocrity with the churches of other lands? The writer views with considerable concern the entrance of the second generation. It cannot be denied that we are not reaching what for want of a better term I will call the intellectual classes. Christianity glories, and properly so, in its freedom from class distinctions, but it is undoubtedly true that no church can be permanently great

which does not attract the educated classes to its membership. In presenting an appeal for the forward movement planned by the Christian Literature Society a speaker made the statement that in the list of publications on the shelves of that society there is hardly one that would appeal to or influence an educated man. This is already in process of correction but the present fact is a significant commentary on our work for the past generation.

1. Has not the time come to emphasize the ethical rather than the doctrinal in our presentation of the gospel? While admitting the importance of doctrinal teaching and the necessity of a clear-cut knowledge of what and why I believe, especially in the leaders, I feel that now the time has come to particularly stress the ethical side and insist on the great truth that it is,—

“not he that repeateth the Name
but he that doeth the Will.

The Korean mind naturally takes to doctrines. An abstruse, metaphysical question, especially if it has a theological setting, will never fail to interest a Korean Christian audience. This is a pitfall we must help to steer them past. Is it not true that at home the test for church membership is belief rather than conduct? A suspicion of heresy in the candidate for church membership will cause more concern in the session room than a reputation for shady business dealing. To my mind this is one of the greatest faults and most fatal handicaps of the church at home and we ought to guard against passing on this evil legacy to the new church here. I fear that the average Korean Christian feels that faith is more essential to “salvation” than works, or that he thinks of “works” in terms of formal obedience to church rules.

2. Has not the time come to emphasize the Social contents of Christianity?

There is no doubt that up till now the Christian message as presented to the Koreans has been of the individualistic type. In proof of this one need only glance over the titles in the catalogue of the Christian Literature Society,

or talk with the students returning from the Seminary or investigate the curricula of the Bible institutes or classes held throughout the country. In trying to recall the sermons I have listened to during the past ten years in Korea, I think I am safe in saying that at least nine-tenths of them had nothing of the social message and in some of them the gospel preached was so individualistic as to be almost selfish. One would hesitate to say that too much emphasis has been placed on this side but it is certain that too little has been placed on the other. Here in a great field waiting for the pioneer. The missionary who has not the social note in his preaching and who fails to open up the glories of the social content of Christianity is not only repelling the best type of educated, forward-looking, young Korean from the church but is deliberately making him a victim of the false, unbaked and unchristian social doctrines which are being spread, and will continue to be spread in this part of the world for some time to come. One has little sympathy with the present anti-christian student agitation in China but is it not true that the present great social awakening throughout the world has come about rather in spite of the church than through its efforts? Instead of leading, the western church has followed, and followed rather reluctantly at that, while other agencies have led the van. Here is one of the greatest contributions we can make to-day, not only to the Korean church, but to the kingdom of God. Already some keen observers are beginning to distinguish between the Church and Christianity. What an opportunity and responsibility we missionaries have to be prophets of social righteousness and interpreters of Christianity!

3. Perhaps this is not the place to introduce what has proved to be a controversial subject but the writer has always felt that we missionaries will not be held guiltless for carrying over and fastening on the shoulders of our Korean brethren the denominational burdens which our home churches are even

now struggling to free themselves from. That a simple Korean Christian, by the mere accident of geographical location, should be dubbed a "Southern Methodist," while his brother, who lives in the next province, becomes a mere "Presbyterian," each receiving a ready-made system of doctrine and becoming an involuntary heir of all the history, traditions, etc., glorious and otherwise, of the

parent church, is something that savors very much of the human side of church organization. There may be a place for denominations in Korea today but, if so, surely the line of cleavage ought to be on live and present-day issues and not on echoes of long-past struggles in Western church life, which probably mean very little to a present-day Oriental.

How I became a Missionary.

A. F. ROBB.

The Sunday-School scholars gathered in the church to hear the returned missionary tell of his work. He closed his story with the appeal, "I hope some of the boys and girls here will go out some day to tell the heathen boys and girls about Jesus." A boy of ten, sitting with his class in a front gallery seat, said in his heart, "I will." It was God's call. But the boy's religion was yet but a shallow thing and his decision a childish one. Three years later he heard a call to repentance which deeply impressed him. This led to a surrender of his life to God, which was followed later by assurance of forgiveness and delight in God's Word, worship and service. From this time on his aim in life was to be a missionary.

When he finished high school the way to College was not open. So he went to work in a store, first as errand boy then as mechanic and later as book-keeper. He has proved the truth of his pastor's words: "These years may be as useful to you as a college course. For in a missionary's life it is especially true that, as Lew Wallace says, 'beyond question

every experience in life is serviceable.' Four years later, having saved some money, the boy was ready to continue his studies. But his employer urged him to remain with him and buy him out when he got ready to retire. So the young man faced the question as to whether it was God's will for him to go as a missionary or to make money to send others as missionaries. After earnest prayer and consideration, he decided again that God wanted his life and not merely his money in the foreign field. The money made took him through college and seminary. While in seminary he received his call to Korea through the appeal sent by Elder San (now pastor) to the Canadian Church after the death of our pioneer missionary, MacKenzie. Thus after three years of happy work in a home mission field, the Foreign Mission Board sent him to Korea.

Twenty-one years have gone by since then, and once again he, the writer, gives thanks for the privilege of being a missionary in this land of opportunity.



Notes and Personals.

The Annual Meeting of the Southern Methodist Mission was held in Songdo from September 6th-16th. The following changes were made :

Rev. J. L. Gerdine and family,
Seoul to Songdo.

Mis Carrie U. Jackson,
Choonchun to Seoul.

Miss Carrie Turner,
Wonsan to Songdo.

Rev. C. F. Shearouse and family,
Wonsan to Chulwon.

Rev. E. W. Anderson and family,
Chulwon to Wonsan.

Rev. L. C. Brannan and family,
Songdo to Choonchun.

Miss Alice Furry, Songdo to Choonchun.

Miss Lydia Bray, Songdo to Wonsan.

Rev. J. T. Carter and family,
Songdo to Wonsan.

Rev. A. W. Wasson and family,
Songdo to Seoul.

Miss Rubbe Lee, Seoul.

Miss Alice McMakin, Songdo,

Miss Mabel Cocke, Songdo to Seoul.

Returned from Furlough.

Dr. and Mrs. E. W. Anderson.

Rev. and Mrs. L. P. Anderson.

Rev. and Mrs. J. W. Hitch.

Mr. and Mrs. P. B. Barnhart, Hon. Physical Director Y. M. C. A.

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We are sorry to announce that Mr. Hugh Miller, Secretary of the British and Foreign Bible Society has had to leave Korea on sick furlough. He is going to Clifton Springs Sanitarium. Mr. and Mrs. Miller left Seoul on Sept. 25th.

To Dr. and Mrs. Norman Found, a son born Sept. 20th.

To Rev. and Mr. John McEachren a daughter born August.

Owing to the illness of her mother Miss Ida Hankins has returned to the United States.

On account of ill health Miss Bertha Smith has had to return to the United States. She left Seoul Oct. 6th.

NEW ARRIVALS.

Southern Methodist Mission.

Miss Rubie Lee to Seoul station.

Miss Alice McMakin, to Songdo station.

Northern Presbyterian Mission.

Miss Marion Kinsler to Seoul station.

Dr. and Mrs. Spencer Hoyt to Taiku Station.

Northern Methodist Mission.

Miss Pearl Lund to Haiju station.

Mr. and Mrs. Carlson to the Wonju station.

Southern Presbyterian Mission.

Mr. and Mrs. J. Bolling Reynolds, to Soonchun station.

Australian Presbyterian Mission.

Miss Dixon to Kuchang station.

"A Conference on the subject of "The Teaching of English in Mission schools," to be held on December 6th. at 9 a. m. (place to be announced later) has been arranged for by the Educational Committee of the Federal Council. Principals of schools and teachers of English are invited to be present. It is important those interested should plan to come.

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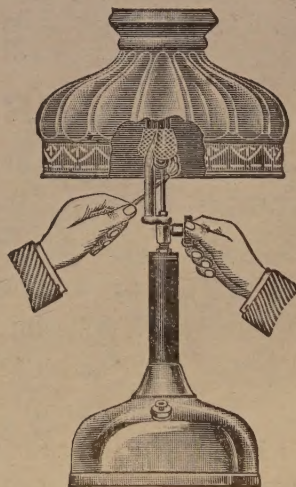
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CORRESPONDENTS: San Francisco, Seattle, New York, London, Paris, and in other commercial centres throughout the world.

THE CHOSEN SHOGYO GINKO Ltd.

ESTABLISHED 1899

Capital	Yen 2,000,000
Reserve Fund	Yen 590,000
Government Interest	Yen 355,000

HEAD OFFICE, SEOUL

(Telephone Nos. 558, 681, 1550, 3107)

BRANCH OFFICES :

Seoul, Chemulpo, Kunsan, Pyungtak, Yichun, Fusan.

CHYO CHIN TAI President

T. IWASAKI Managing Director

(Nominated by the Governor-General of Chosen)

General Banking and Exchange, and Warehouse Business.

Interest allowed on Current Accounts and Fixed Deposits on terms to be ascertained on application.

Money advanced on Warehouse Accounts, as we have our own Warehouse, and a Private Bonded Warehouse.

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"Trains & Hotels of Luxury & Comfort"

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DAIREN-CHANGCHUN }
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